

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 778 — VOL. XV. [Registered as] SATURDAY, DECEMBER 7, 1895. [a Newspaper] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	585	The Theosophical Monthlies.....	591
Spiritualism in New York	586	Mr. Theobald and the Liberator	
Light and Dark Seances	588	Prosecutions	592
Spirit Identity	589	Letters to the Editor	593-5
Incarnations	590	Society Work	596

NOTES BY THE WAY.

We invite, from our readers, questions, remarks, and brief records of personal experiences. To the best of our ability we will give or find replies: and we may hope that the personal nature of such questions or records and our replies and comments will be of general interest. In no case shall we give names, unless their owners desire it, or permit it.

We hope our more ardent friends will not be disappointed at the decision of the Council of the London Spiritualist Alliance to postpone the International Congress until 1898. Next year seemed to be out of the question. The year following would have done well enough, but the tempting suggestion, that 1898 would bring us to what may be called 'A Jubilee,' inclined the balance in favour of that year. The time will quickly pass, and there is much, very much, to be done, so as to make arrangements for a Congress in any way worthy of the designation 'International.' The President of the Alliance invites communications and suggestions: and, even as to offers of assistance and hospitality, it is not too early to ask for volunteers. As to this last, it will not be creditable to us if we compel invited or accredited visitors to shift for themselves. We *must* find hosts and hostesses for every such guest; and, in London, it ought to be easy. Such hosts and hostesses need not be pronounced Spiritualists. There is plenty of time before us; but it will do good if we begin at once to think about it.

It ought, perhaps, to be said that in fixing upon 1898, with reference to 'the Jubilee,' the Council had no wish to 'steal the thunder' of our brethren in the United States. We shall not set forth our International Conference as a Jubilee Celebration, but will only endeavour to make that Jubilee one of many considerations of interest. It will be still open to our American friends to have their own Celebration or Celebrations. At the utmost, we can reasonably expect only a strong deputation from America to our Congress, and they will not be much missed where so many have joined the ranks. But it is quite possible that the date of our Congress and the date of any possible Celebration in America may enable friends to attend both.

And now we have one suggestion to make of some importance. Before it is too late, it is extremely desirable that every possible scrap of reliable information should be gathered respecting the last days of the Fox sisters—especially respecting the last days, and the painful incidents of those last days, of Kate, the story of whose life, to the very end, omitting nothing, would be of immense value. It ought at once to be taken in hand by

some really capable and fearless writer. A celebration of 'the Jubilee' without it would be worse than absurd.

Mr. E. W. Allen (Ave Maria Lane) has sent us a pamphlet by Dr. Alex. Wilder on 'Perils of Premature Burial.' It is not a pleasant subject, but we believe it is an urgent one, and we are glad to see it producing a certain amount of restlessness and anxiety. The figures must be the merest guess, but if one man has collected the details of one hundred and seventy-seven cases of persons who were buried alive, or who recovered without assistance after they were placed in their coffins, or were wrongly reported as dead, we should not be far wrong if we said that hundreds of thousands of cases have never been known. The slightest reflection will demonstrate that, Dr. Wilder says, 'The number of persons who have revived at the last moment, when about to be placed in the coffin, is fearfully large'—a terrible suggestion as to the stream of cases that may just slip by. With Dr. Wilder's conclusion we perfectly agree:—

Legislation ought to be interposed in this matter. The law should require the examination of the body by a medical man or expert before permitting its interment. Where a physician has been employed he should be obliged to certify to actual death, unless the unequivocal evidences of dissolution had already appeared. Undertakers and others having charge of funerals should be compelled to ascertain that death has occurred before moving or confining the remains. The thought of suffocation in a coffin is more terrible than that of torture on the rack, or burning at the stake. Carelessness in this matter cannot be innocent; and ignorance in such a case is akin to crime. When we neglect precautions against a fate so terrible, to which every one is thus liable, our tears are little less than hypocrisy, our mourning is a mockery.

As matters stand, we still very strongly advise cremation. In addition, we are decidedly in favour of the establishment of Mortuary Chambers to which dead bodies, or bodies supposed to be dead, should be taken, to await burial or cremation, after proper tests.

'The Spiritual Body Real,' by Giles B. Stebbins (Boston, U.S.: Colby and Rich), is a very striking pamphlet, giving the 'views of Paul, Wesley, and others,' and 'valuable testimonies of modern clairvoyants, witnesses of the separation of the spiritual body from the dying physical form.' In addition, we have the vigorous expositions and defences of a man who is evidently well informed and very much in earnest. It is a pity there is not some enterprising agency in London which should, as a matter of course, receive on sale such works as this; but it can be got through any bookseller, on the understanding that a London house will order it with other American works. Its price will probably be about 6d.

'The Banner of Light Publishing Company' has just issued a pleasant 'Biographic Memorial of Luther Colby,' by John W. Day. This modest volume contains six chapters, quaintly entitled, 'A man child is born,' 'A soul is recognised,' 'The Banner is unfurled,' 'Mr. Colby's

Mediumship,' 'Going home,' 'Tributes—prose and poetic': it also contains portraits of Mr. Colby, his mother and Mr. Berry, and pictures of Mr. Colby's birthplace, the first Spiritual temple, and the present condition of the Fox cottage. About half the letterpress is occupied with the 'Tributes,' and a great deal of the not large remainder consists of eulogistic extracts and information concerning 'The Banner of Light.' It is a pleasant memorial, as we have said, but in no sense a biography.

'Unity' has the following sensible little sermon on a text from Emerson, 'Beware of the man who says, "I am about to make a revelation"' :—

When one assumes that he has access to peculiar sources of life and light, when one begins to prate about living on a higher plane than his associates or is persistent in insinuating a lower spirit to his neighbour; whenever the soul forgets the universalities of life and is tempted to ignore the common plane upon which we all stand and the common canopy that overreaches all, then he is in danger of losing the divine leadings of life. He cuts short his education and is travelling on the road that leads to the asylum. Those holders of theories which promptly dismiss any one who fails to accept their theories as not understanding them, are in a critical condition mentally. Single Tax, Christian Science, Theosophy, and kindred theories often take such intense hold on their believers, that they are inclined to make the assumptions just indicated concerning any who refuse to accept. Any or all of these theories may be true and all important, but their advocates will do well to remember that it is possible for one to not believe them to the satisfaction of themselves and still be sane and moral and perchance spiritual.

And yet, for all that, there *are* revelations and revealers.

From 'The Universal Publishing Company' we have received the third series of Lady Cook's social shockers. As in the first and second series, she is

'Still harping on my daughter.'

There is an immense amount of good sense in these blazers, but, frankly, we think the whole thing is overdone. It is *not* a good thing to pull aside all curtains and tell everything; and even Lady Cook's ideal woman will need her veils and reticences—or she will be hateful.

'The Palmist,' for November, contains prints of the hands of a nun, and a long and minute reading of them—a curious study.

'The New Unity' (U.S.) is never without its touches of intellectual and spiritual beauty just beyond the average and the ordinary. Here is one, a very simple but very subtle little poem by Kate Kelsey :—

'There is no death,' we hear them say,
The great and good of old,
'Tis but a change to endless day,
Safe-sheltered in God's fold.'

But when from life dear love departs,
When cold and still he lies,
What hope is there for aching hearts
Beyond those bending skies?

'The love that fails is not true love,'
We hear a sweet voice say,
'For linked with God's own heart above
True love endures for aye.'

PERSONAL.—Mr. Herbert Burrows asks us to state that the announcement in 'LIGHT' that Mrs. Herbert Burrows was present at the conversazione at St. James's Hall was an error. He is still a widower.

MR. H. RIDER HAGGARD is engaged in writing a powerful African tale, named 'Black Heart and White Heart,' which will appear in the New Year's number of the 'African Review.' It is some time since Mr. Haggard has written an African story.

SPIRITUALISM IN NEW YORK.

BY QUÆSTOR VITÆ.

The main interest and activity in Spiritualism in New York centres around the First Society of Spiritualists, which meets at Carnegie Hall on Sundays, when, in the morning and evening, an address is delivered by an inspirational speaker usually, whose services are retained for varying periods, and who is then succeeded by another speaker; thus providing change and variety for the audience.

The greatest amount of popular support, however, is accorded to the Sunday afternoon meetings, when what may be termed a spiritual variety performance is given. Mediums who wish to make themselves known have the opportunity of coming up to the platform and giving what are called 'tests' to the audience; that is, of illustrating their phase of mediumship by giving what messages, descriptions, &c., may be conveyed through them to strangers in the audience, gratuitously. They are then allowed to state their address and terms for private sittings. This serves as a very good mode of making themselves known, and perhaps opens up incidents which may subsequently entail private sittings, while it also presents a series of interesting incidents to the audience. Strangers who come in may have the opportunity of witnessing descriptions of friends, and of incidents pertaining to the personal lives of people whom the mediums have never seen before. I have seen such 'tests' given very successfully by Mrs. Whitney; Mrs. Henderson; Miss Barnes; Mr. Slater; Mr. Harlow Davis and others. It is unnecessary to enter into the details of such tests, as their general character is sufficiently well known. One incident occurred, however, which is of interest as showing the evolution to which the human self is subject when indrawn; being a case in which the ex-wife of a man projected the expression of her enduring affection for her husband, and her approval of, and pleasure in, his subsequent re-marriage, and her assurance of loving care and assistance to both himself and his new wife. Such tests constitute most conclusive evidence of the continuity of self-hood and of the possibility of thought-transference occurring from disembodied to embodied selves; more perfectly even than between embodied selves; also of the presence of thought-forms or apparitional-doubles, projected from disembodied selves; even as my own apparitional-double has been projected and seen by friends with whom it conversed, while my embodied self lay reposing in bed.

The typewriting phenomena which have been twice presented on this platform have already been referred to. I would wish to add, however, that on the second occasion, corners were torn off the sheets of paper, before they were inserted in the typewriter by Mrs. Rogers, and were retained by one of the committee, who subsequently compared the typewritten sheet, when taken out of the machine, with the piece retained, thus constituting a supplementary check in addition to the fact that the sheet was previously endorsed by Mr. Newton with his signature. I would further state that when the second séance was finished I went into the cabinet myself and caused the door to be closed and the curtains to be let down, as was done when the medium was locked therein. I found that it was so dark inside (though the gas jets in the hall had then been turned up fully) that one could not see the keys of the typewriter in the adjacent compartment. Further, I found a black curtain (divided in the centre) hung on the *inside* of the wire partition which divided the medium from the typewriter. On inquiry from the Hon. M. C. Smith, however, he could not affirm whether this curtain was open or closed when he looked into the outer compartment and saw the machine writing without human contact.

Professor Aimes made an interesting statement on Sunday, November 3rd, on the platform of Carnegie Hall, with regard to an experience of typewriting without human contact, which occurred in Chicago during the World's Fair, in the presence of another medium, Mrs. Bangs. He sat with the medium and three other people, who, joining hands, formed a circle round the machine, in the dark. He himself sat opposite and in front of the keys, the medium sitting at one side. When the keys began to operate, without leaving go the hands of his neighbours he bent his head down over the machine till his face almost touched the keys, the keys continuing to work. There was not room, he says, for a hand, spirit or human, to intervene between his face and the keys. This would apparently infer that the keys were not worked by a materialised hand, as some suppose.

but rather by transference of energy, as I have suggested on p. 493. When the first message was finished, the sheet was taken out and put into a box beneath the machine, and a fresh sheet of paper adjusted into the machine, by the invisible powers. Five messages were thus written and put into this 'post box' when the séance was declared to have terminated, and a message for each sitter was found to have been written and addressed, one to each person present. Professor Aimes stated that he himself employs three typewriters, but the writing thus effected in total darkness, while his head was almost in contact with the keys, was more rapid than could be done by any of his secretaries. There was only one misprint on the sheet directed to himself.

When the above meeting was over I was introduced to Mr. Fulton, the 'Herald' reporter, who was present at the séance on July 7th, when the machine operated in the middle of the room, in gas-light, Mr. Rogers being the medium. His report, which I enclose herewith, states: 'The gas was raised till the faces could be recognised, and the keys of the typewriter seen. All the movements of the machine were visible. The writing was continued with but few short rests, at a rate equal to that of an expert writer on the machine. There was no one nearer to the machine than four feet, and there was no visible power or connection through which it was operated.' He re-confirmed this statement verbally to me. I consider it obligatory to state that I have myself endeavoured to obtain from Mr. Rogers the occasion of seeing the typewriter work without human contact, but so far have not succeeded.

Mr. Newton hopes, I may say, that these phenomena may be followed by materialisation séances, presented to the public under similar conditions.

On Sunday, October 27th, a gentleman, who had assisted at the National Convention of Spiritualists, recently held at Washington, gave an interesting account of the meetings held there and of the work performed. The Convention represented delegates from one hundred and fifty Spiritualist societies in different parts of the country. Mrs. Cadwallar, as delegate from a recent congress held in Pennsylvania, made a stirring appeal for funds with which to defend the mediums recently arrested in Philadelphia, under an old law not yet repealed. The defence fund now collected amounts to between four and five thousand dollars, with which the society intend not only to have the mediums protected by counsel at the coming trials, but to agitate for the repeal of the absurd old law concerning soothsaying under which the arrests have been effected.

There are some other Spiritualist societies which meet similarly on Sundays, in New York and in Brooklyn, but they have not any large numerical support, I am told.

In some respects the London Alliance has the advantage over the New York Society of Spiritualists, inasmuch as it has an integrated and permanent body of subscribers. The New York society has no subscribers. It consists of a body of trustees, elected annually, and charges an admission fee of sixpence to its Sunday afternoon meetings (raised to a shilling on the typewriting occasions). The supporters are consequently a floating element, yet the interest aroused by the public tests given attracts usually between two and three hundred people. Perhaps this mode of spreading knowledge among the public and giving opportunity of experience with regard to Spiritualism might, I would suggest, be advantageously adopted by the Alliance, which would, perhaps, simultaneously gain additional strength thereby.

I have endeavoured to obtain experience of other spiritual phenomena which might interest your readers, but regret to say that so far I have lamentably failed therein, though I have perseveringly assisted at numerous séances in that expectation and hope.

The mental or subjective phenomena of communion remain by far the most satisfactory. Mrs. Gridley, Continental Hotel, Broadway, is a most interesting and reliable psychometrist and clairvoyant, &c. Miss Dora Hahn, 234, West Forty-Sixth-street, is a very good medium of a similar character. Her guide 'went' to my hotel, described some business affairs and relations 'down town' exactly; crossed the ocean and sought my wife, describing an illness with which she is afflicted. But with regard to materialisations, I must say that the conditions under which these are presented at Mrs. Rogers', Mrs. Gray's, and Mrs. Williams's, preclude all possibility of knowing whether they are *bonâ fide* or fraudulent. After having assisted at a number of séances, I must express my surprise at the attitude of the

sitters, who give in to every whim of the medium's, and accept conditions which preclude any possibility of verification, and consequently render the phenomena unworthy to rank as evidence, even supposing them to be genuine. Scant wonder, indeed, is it that such frauds are perpetrated as those which were exposed this 'fall' at Lilly Dale camp meeting, when the boy and girl hired by Mrs. Abel to personate spirits, confessed to their contributory personations. Though I have presented myself, with the kind permission of Mr. Newton, under the auspices of his name, and though I have represented that I wished to obtain experiences on which I might be able to report favourably to the readers of 'LIGHT'; yet in almost every instance, not only have objections been raised to any critical suggestion, but such a simple *request* as to whether we could not have more light, or would the figure approach and let me see its face, or let me feel its pulse, have led to a directly hostile attitude on the part of the medium, so much so that I have been made to feel that it would be futile to return. Mrs. Cadwell would neither accept my statements that I came from Mr. Newton, nor that I represented 'LIGHT.' Her attitude was so unpleasant that I withdrew. These facts demonstrate that materialising mediums are not intuitive.

A medium new to New York (Mr. Concannon) has recently arrived, who, on the contrary, invites careful investigation and checks. I hope that I may witness some phenomena at his séances which may be worthy of reporting. This medium is a member of a theatrical company of mediums who intend to represent a drama on a public stage, which shall include a variety of phases of mediumship, including materialisation. This is certainly a novel and peculiar mode of presenting Spiritualism to the public. If I can get an opportunity I shall attend one of these performances

MATERIALISATIONS.

Some séances have been given in New York recently by Mr. Concannon, under conditions which permitted satisfactory verification.

The cabinet consisted of two loose curtains hung over a cord, stretched in front of a corner of a room which had been hired temporarily by his manager, in Twenty-third-street, one of the busy streets of New York. The supporting cord was stretched at a distance of about two feet from the ceiling, leaving the walls above the cabinet open and visible. The floor of the whole room, including the cabinet, was covered with linoleum.

At the opening of the séance, Mr. Concannon invited any two gentlemen who were strangers to him to form a committee of investigation. These gentlemen accompanied him upstairs, where he unclothed himself entirely, putting on, beyond his drawers, only a black suit with a loose shirt front. On entering the cabinet he sat with his arms resting on his knees. His coat sleeves were then sewn to his trousers, while his coat tails were sewn to the lower cross-bars of the chair. He then put his feet into a pan of flour and had a handful of rice placed within each of his hands. The gas was then turned out, leaving only a small lamp, enclosed in a box, covered with red paper, the slide of which could be opened and closed by a string communicating with the inside of the cabinet.

The forms which appeared remained mostly within the opening of the curtains, some of them dematerialising there. Two came out some feet from the curtains. One of these was said to be the 'Queen of the Cabinet.' She asked for a handkerchief from the audience, and by manipulating this with her hands produced several yards of material resembling muslin. After the form had withdrawn into the cabinet the handkerchief was thrown out over the top of the curtains.

I was called up to see the form of an Indian, who shook my hand with a firm grip and said he was 'much glad to see me.' I looked very closely at his face and found that it was incompletely formed. The sockets round the eyes appeared to be loose. This was the case also with regard to the mouth. The eyes and mouth appeared to be a relatively loose insertion into a face, the rest of which was comparatively solid. This peculiarity appeared also in the face of a female figure, to which I was called up on a subsequent evening. This figure asked to kiss my face, which experience, under the circumstances, was not exactly pleasant. I could not recognise the features. It whispered the word 'Louise,' which is the name of a living person with whom I am connected, but it made no other statement.

I noticed that, generally speaking, the forms said very few words, and these in a whisper, difficult to distinguish. Some-

times a name was given of a person whom they wished to call to the cabinet; sometimes their own name; sometimes such statements as 'Bless you,' &c. Sometimes the form could not speak at all. But on no occasion (except with regard to so-called cabinet spirits) did I observe any incisive statement carrying indisputable evidence of normally conscious individuality.

In some of the other séances I have attended the forms have sometimes spoken more distinctly and conveyed more lengthy and intelligent statements, but the conditions under which these forms appeared were not verifiable. At Miss Barnes's séances some of the forms made evidently painful efforts to speak before succeeding in whispering a word, or a few words. Other forms at this lady's séances did, however, actually communicate messages entailing recognition to the persons to whom they were addressed. Several of the forms were also stated, by the persons who were called up, to be perfect likenesses of the persons represented. One exceptionally perfect form of a cabinet spirit, calling itself 'The light of knowledge,' gave a short address or sermon. The representation of a nigger woman also made an appeal to the audience of a similar character, in its own peculiar mode and terms.

Miss Barnes's séances have the advantage of the accompaniment of a very distinct independent voice, claiming to be that of a doctor who directs and assists in the necessary work. This doctor materialised a form through which he sang a few words, the burthen of which were: 'Deal gently with the erring, as God will deal with you.' I had the advantage to be invited into the cabinet by Miss Barnes, before the séance commenced and to be privileged with a conversation with this doctor. Immediately Miss Barnes and I had sat down and she had taken my hands, the independent voice of a cabinet spirit, that of an Italian girl 'Ines,' addressed me, followed by that of the doctor; Miss Barnes retaining her normal consciousness. I inquired the meaning and utility of cabinet spirits and was informed that they served as connecting links on an intermediate plane between that occupied by the operators and that occupied by the embodied medium. The doctor had himself left the disembodied earth sphere and occupied the succeeding state normally, but appeared on the earth to act temporarily as an intermediate in the conditions necessary for the production of these forms. With regard to the fact that some of these forms could not speak, or reflected but little intelligence, he stated that the intelligence displayed depended on the degree to which the consciousness could be projected through such representative conditions. That depended also on the extent to which a brain could be materialised, as speech necessarily pre-supposed a nervous system. The retention of such a form implied in itself considerable thought effort. When the consciousness of the spirit found itself in relation with the external earth through such a representative form, it often became so agitated as to become confused as to what preferably to say during the few moments at its disposal. Such agitation on its own part, or excitement on the part of the friend communed with, created a reaction which entailed the disintegration of its external representation. Repeated experiences of such conditions, however, produced greater command, and consequent facility of expression, so that 'cabinet spirits' come to be able to retain consciousness, and converse. Yet, when projected into physical conditions, their consciousness becomes subject to that state and functions in the mode correlated thereto, and ceases consequently to function in the psychical degree. Hence the fact that even the director of the cabinet cannot tell the names of the apparitional representations, if they themselves cannot communicate them.

Miss Barnes's séances are quite of an exceptional character. She sits down outside the curtains at first (a curtained corner of the room, merely). As soon as the gas is turned out (leaving a red covered lamp) forms materialise behind the curtains. Three thus showed themselves, one representing the friend of a gentleman present. Miss Barnes retains her normal consciousness during this process and talks with the forms, as well as with the sitters. This of course puts any possibility of personation entirely out of the question with regard thereto.

She invites any suggestion of verification, &c., before commencing her séance.

If English Spiritualists wished to invite a medium for materialisations to visit them, I would recommend Miss Barnes as being the most unpretentious of all in New York. She is a simple, unaffected, pleasant lady, who radiates a feeling of straightforwardness and puremindedness, and inspires con-

fidence to a degree which apparently is exceptional among mediums of a similar class of manifestations.

ANOTHER CHEAT DETECTED.

Wednesday evening's post brought us a letter from 'Quæstor Vitæ,' dated New York, November 25th, informing us that on the previous evening, Sunday, November 24th, the career of 'Dr.' Henry A. Rogers, as a pretended medium for materialisations, was brought to an ignominious end. The reporter of the 'Herald' had attended some of his séances at No. 100, East Seventy-sixth-street, and believing that the whole thing was a disgraceful fraud, he determined upon an exposure—and if possible an arrest—of the 'doctor' and his confederates. It seems that at one of the séances a gentleman named Girard was present, when a 'spirit' appeared who declared to him that her name was 'Kate,' and that she was his deceased sister, while another spirit on the same evening told him that she was his dead friend, 'Emma Blocklin'; the fact being that he had no dead sister named Kate nor any friend named Emma Blocklin, and never had. Girard accordingly shared the reporter's suspicions, and promised to co-operate with him in the work of detection. The services of two detectives in plain clothes were also secured, and all four were at the Sunday evening séance; and at a given signal from Girard, who was again called up to the cabinet to interview the 'spirit,' a rush was made for the cabinet, and the 'doctor' and two 'materialised forms' were captured, all variously disguised. The 'doctor' made a desperate fight for liberty and attempted to strike down one of the officers with a hatchet, but was, fortunately, prevented. The two other 'forms' were found to be a man and a woman, who, on the arrival of the three prisoners at the police-court, gave their names as Elias S. Whitmore and Mathilda Chadwick. The man offered no explanation, but the woman confessed the fraud, saying she had been tempted by the money offered her by the 'doctor.' All will be charged with obtaining money by fraud and deceit, while an additional charge, of assault with intent to kill, will be brought against Rogers. So, one by one, the fraudulent pretenders are being caught at their infamous tricks; it is a long and wearisome work, but the sooner and the more completely it is done the better.

LIGHT AND DARK SEANCES.

It has more than once been stated that Mr. D. D. Home never sat in dark séances for manifestations. I am in a position to assert distinctly the contrary, as I have sat with him in a very dark room, as dark as it could be made on an August night, when no moon was shining.

When we sat in a room with a lighted lamp on the table, and a performance on the concertina was desired, Mr. Home was obliged to place the instrument in the darkest part of the room, viz., under the table. This manifestation was very charming, and a favourite one with Mr. Home. With one hand on the table visible to us all, with the other hand he held the instrument, keys downwards, so that they almost touched the floor. In this position the concertina discoursed most eloquent and exquisite music. A musician who sat next to me expressed the opinion that the performance was the work of a perfect master of the art of music.

Of course, wonderful manifestations can be produced in broad daylight, or in a well-lighted chamber; but under these circumstances the medium must be more powerful and is sooner exhausted.

I have sat with mediums in a lighted room; the manifestations were feeble, but they became very lively directly we lowered the light.

There is something in light which is antagonistic to the magnetic force by which the manifestations are accomplished.

NEWTON CROSLAND.

[We have ourselves, at a séance with Mr. Home, at the residence of the late Mr. S. C. Hall, not only heard, but seen, the playing of an accordion—various tunes being given at the request of the sitters. As we sat next to Mr. Home, and he held the accordion between us, keys downwards, we were able to see the movements distinctly, there being several candles alight on the table.—ED. 'LIGHT.']

LEARNING makes the young temperate, is the comfort of age; standing for wealth with poverty, and serving as an ornament to riches.—CICERO.

SPIRIT IDENTITY.

BY EDINA.

(Continued from page 582.)

I now deal, in conclusion, with the verification of the two messages referred to in my last article. As I have said, our visitor took both of these away with him, promising to let me hear as speedily as possible how far the details given therein coincided with fact. The following day (October 28th) I received a letter from him in which he stated *inter alia*: 1. That the late Colonel G., C.B., died about thirteen months ago. The correct date was furnished; but it is unnecessary to give it, as I do not wish further to disclose identity. 2. The age of the deceased colonel when he 'joined the majority' was, as stated in the message, fifty-five. 3. The deceased's Christian name was not William (so far as appeared from the obituary notice in the 'Times'), but a very peculiar one beginning with W. To that extent the message was incorrect. 4. The deceased colonel passed over while he was residing at — Hall, a country seat situated in Suffolk, being the place mentioned in the message; but the nearest 'populous' place or post town which was also mentioned in the message was Herdsfort, while the obituary notice in the 'Times' designated it as 'Halesworth.' It is possible, however, that a person living in the district might be able to clear this last discrepancy up, as the two names are not very unlike each other, and local names often vary in spelling and pronunciation among the 'natives.' My informant also said in his letter regarding the communication: 'The writing of the name and the address is not unlike Colonel G.'s handwriting; the remainder of the letter is not so.' This is quite accurate, so far as the latter part of the message is concerned, as it is in the caligraphy of Professor Sandringham. My correspondent further adds: 'I must say I think G.'s case the *best* we have had yet. Of course the announcement, as I have written it, appeared in the "Times," but if a sceptic says your daughter could have copied it, and remembered it, why did she not make the story complete, and get the very singular Christian name right and the rest of the address also correct?'

This view is, in my judgment, a sound one; but I have further to add (1) That the 'Times' newspaper was never in my house, for I read it at my club; and (2) that when Colonel G.'s demise appeared in the 'Times,' we were resident in the country, where the 'Times' was not accessible to me, and still less to my daughter.

I may here repeat what has been mentioned by me before in these columns, that the failure on the part of a communicator to correctly give his Christian name is not at all uncommon in my experience. Four instances at this moment occur to me—viz., an Edinburgh advocate, within three weeks after he passed over, wrote his name 'John,' instead of 'Robert'; another member of the Bar, within a year of his demise, designated himself as 'George Alexander M.,' instead of 'James M.'; the old Postmaster of C—, a few years after passing on, in a first message to us designated himself as 'William,' instead of 'David'; but in his second message wrote it correctly; and an Edinburgh Writer to the Signet, some years after decease, described himself to us as 'John,' instead of 'Robert,' and suppressed his middle name, which he always wrote in full when in earth life. Yet in all these three messages the internal evidence of identity was very strong; and, indeed, in one case it was overwhelming.

With regard to the testamentary document which Colonel G. stated in the message he had left among the books at — Hall, where he was residing at the time of his demise, I am afraid this must remain an unsolved mystery; being either a mis-statement of fact, or, if true, cannot be verified, simply because we do not choose to make the necessary inquiries on the spot, in view of what I may designate the 'uncanny,' or what the Psychical Researcher would call the 'supernormal' nature of the communication. There, at least, for the present, the matter must rest, so far as we are concerned.

I now deal briefly and lastly with the case of Captain James D. S., of the — Fusiliers. Our visitor, in his letter to me of October 28th, stated there were no old Army Lists kept at his club, and he could not enlighten me further as to J. D. S. ever having existed. Fortunately, I was able, after a good deal of trouble, to examine, in the library of a friend, two old Army Lists—one for 1888 and another for 1892—being the only two which he had on his shelves. In the 'List' for the

first-mentioned year I found, under the head of the — Fusiliers, the name of Captain J. D. S., with a statement of the various steps he had gone through before reaching the rank of captain; while, on examining the List for 1892, I found his name had disappeared from the record of the — Fusiliers; so, I presume, he must have passed over during the three years intervening between 1888 and 1892. I made inquiries at my club, but found the Army List for the past years had not been filed there, so I am unable to give more particular details of the date of the captain's removal from the list, either by death or retirement on half-pay.

In discussing this case in the family circle, it was recalled to my recollection that, about a year ago, the medium and her mother were invited by some friends of ours in the West End of the city to visit them, and meet a young officer of the same name (S.) from Dublin, who was greatly interested in Spiritualism, and that in the course of the evening there appeared on the scene, to the clairvoyant vision of our daughter, a person of the name of James S., attired in uniform, who, the circle were informed by the gentleman in question, was a brother of his who had also been in the army, and who had passed over. No further information was given, and the whole incident had passed from our recollection till the communication now being dealt with was received, and it recalled the meeting. It is, I consider, highly probable that this 'compeer,' Captain James D. S., is the same personage who came under the circumstances before detailed a year ago; but of course we have no further information on the subject, and I only chronicle it as a coincidence.

Neither of the two persons who wrote the messages by the hand of the medium appeared before her at our sitting on October 27th, so that we have been unable to verify the likeness by means of a photograph, which (in the case of Colonel G.) we might have been able to do through our military visitor; so that this link in the chain of identity is wanting.

Summing up these two cases, I remark that although both are in some respects unsatisfactory for want of sufficient verification, and also by reason of an error in the Christian name of Colonel G., yet they form a noteworthy chapter in the record of spirit identity through automatic writing. There is herewith sent to the Editor a note of the names of the several officers connected with the manifestations, and he is at liberty to disclose them to anyone interested. The name of our military visitor is not furnished, but I have given it (in confidence) to the Editor of this paper.

I have only further to say that Colonel G. and Captain J. D. S. were quite unknown to any of the family prior to the visit of the officer above mentioned on October 27th, and I have to contend that, in my judgment, there are strong reasons for holding that both the persons above named have returned to demonstrate (however feebly and imperfectly) their continued sentient existence in another sphere, and their desire, if possible, to make this fact known to a person on this side of the same profession as that to which they formerly belonged, with whom one of them at least was in close *rapport* when in earth life.

RECEIVED.

- 'The Humanitarian,' for December. (London: Hutchinson and Co., 34, Paternoster-row, E.C. Price 1s.)
- 'Old Diary Leaves.' The True History of the Theosophical Society. By HENRY STEEL OLCOTT. (London: G. P. Putnam's Sons, 24, Bedford-street, Strand, W.C. Price 7s. 6d.)
- 'A Biographic Memorial of Luther Colby' (Founder of the 'Banner of Light'). By JOHN W. DAY. (Boston, Mass., U.S.A.: 'Banner of Light' Publishing Company, 9, Bosworth-street. Price 75 cents.)
- 'Spiritual Truth and Common Sense.' A Plea for Spiritualism. By BRIAN HODGSON, Hon. Sec. Birmingham Spiritual Evidence Society. (Birmingham: Cornish Brothers, 37, New-street. Price 1s. net.)
- 'Among the Gnomes.' An Occult Tale of Adventure in the Untersberg. By FRANZ HARTMANN, M.D. (Author of 'Magic White and Black,' 'Paracelsus,' &c.) Illustrated. (London: T. Fisher Unwin, Paternoster-square, E.C. Price 5s.)
- 'Psychic Philosophy as the Foundation of a Religion of Natural Law.' By V. C. DESERTIS. With an Introductory Note by ALFRED RUSSEL WALLACE, F.R.S., D.C.L., LL.D. (London: G. Redway, 9, Hart-street, Bloomsbury, W.C. Price 5s. net.)

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, DECEMBER 7th, 1895.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

INCARNATIONS.

Christendom this month will sorely stand in need of a little so-called 'Pagan' philosophy, and might be wonderfully helped even by a tonic course of Spiritualism. We have not the slightest trace of a desire to attack, deny, or refute anything that Christendom has to say; but we feel a burning desire to go to its Catholic cathedrals, its Protestant churches, and its 'Little Bethels,' to explain to worshipers and devotees their symbols, their performances, their carols, and their creeds.

So far from wishing to disparage the doctrine of 'The Incarnation,' we love it, we urge it, we long to push it home. All we say is that we are resolved not to take the picture for the person, not to accept the symbol as the reality, not to mistake the particular for the universal. A very keen American writer has just advised us to study, 'as a Kindergarten lesson,' 'The Incarnation' as recognised by Christendom; and, really, the deep truth of that is as notable as its fine humour; for the Christian 'Incarnation' is only a sign, a symbol, a picture of the real because the universal Incarnation, expressed by a memorable phrase of Bjerregaard's, 'Existence is but an incarnation of Being.' No one knows that better than the philosophical Spiritualist, whose mission it may yet be to teach Christendom to understand itself, its Saviour, and its God.

The phrase just quoted occurs in a brief but notable study in 'The Metaphysical Magazine' for November, on 'Mythology and "Being,"' which we shall occasionally use in what follows.

Max Müller, surely in a drowsy moment, spoke of Mythology as 'a disease of language.' It would be much nearer the mark to speak of it as ancient metaphysics. Myths are not 'silly, savage, and senseless'; they are thought-symbols, spiritual-pictures; what we just called Kindergarten lessons. In their highest and most philosophical forms they are expressions of a Science of Being—mental projections of thought-forms; or, as Professor Bjerregaard puts it: 'Mythology . . . is a narrative of facts—spiritual, metaphysical facts. It is a collection of symbols, emblems, idols, &c., which are mental formulas for that which lies beyond—the metaphysical. Though it failed now and then in its personifications, and mistook shadows for realities, it nevertheless always meant to express the Universal Mind.'

That is the thought we would like to whisper all along the line this month, from the Salvation Army Barracks to

St. Peter's and St. Paul's. The only mistake Christendom is making is taking its particular object-lesson as the beginning and the end. The Christian Incarnation will never be properly understood until we comprehend it as one instance of the ceaseless and boundless manifestation of the Universal Mind. In all the old religions all the gods tend to merge into one another the deeper we go. On the surface they seem, and are, manifold because they have to stand for so many modes of manifestation and of working. So will it be with the Incarnation some day. Where we talked of one, we shall talk of millions; and we shall know that all is God and God is all.

Take ancient Egypt, India, Greece. Bjerregaard says wisely: 'The Egyptian religion is not a single phenomenon. It lasted through perhaps five thousand years, and underwent innumerable changes. . . . About thirty thousand gods were counted in the complete Greek Pantheon, and millions in the Hindu. The Egyptians did not have so many.' But the Egyptians had their army of deities; and an army that did not remain the same in meaning and number through the thousands of years they held the field. But in one respect they changed not. Every god of them did but represent a mode of manifestation of the Universal Mind—a mode of working of the Universal Power. 'The thought of Power was central; and this Power was to them awful beyond expression, enduring through all changes, filling all space, the one original and (as the "Book of the Dead" says) "living in truth," "truth itself."' That is to say, it was The One Reality whose myriad manifestations all the gods, ay! and all men and other creatures, were.

Enlightened readers of the Old Testament will find, and easily find, all this in it. 'El' and 'Jahveh' are not the only recognised deities there. As truly there, as in old Greece or Rome, the Gods contended, and ebbed and flowed in power. How clear it is that all the gods named in the Old Testament were the popular, if antagonistic, expressions of a common apprehension, or feeling after the Universal Mind or Power! To use Renouf's expression, in a slightly different connection, the name *Jahveh* or *Jehovah* 'resisted for a long time the mythological contagion, but at last it yielded, like all other names of God, and became the name of one God.'

The Pantheon of Egypt perhaps best illustrates what we might call the symbology of the gods; for, 'that Egyptian mythology was simply some expression of the manifoldness or Protean character of Being, seems evident from the fact that the Egyptians were accustomed to regard the various divinities as nothing more than different names of the same God; very much, in fact, as we do when we say 'Father, Son, and Holy Ghost,' a formula which contains an immense truth, though not at all the truth imaged by the enormous majority of the unspiritual and unphilosophical persons who use it. The ancient Egyptians had their Trinity of creators—Khem, Kneph, and Phthah, corresponding to the naturalistic, spiritual, and mechanical notions of the origin of the world. 'All this shows,' says Professor Bjerregaard, 'how the Egyptian gods merge into one another. . . . And that is not a fault; it shows the Protean character of Being in the moment of manifestation.'

We have some hope that this glimpse of a tremendous field will interest and provoke to thought many who are tired of the somewhat faded and altogether inadequate pictures of our Christian churches. We even hope it will reach some who have never thought about any larger field, and to whom it has never occurred that their Christmas candle is not the sun.

MR. J. J. MORSE.—We are pleased to learn that Mrs. Morse received a telegram on the morning of November 29th, informing her of Mr. Morse's safe arrival in San Francisco.

THE THEOSOPHICAL MONTHLIES.

In 'Lucifer' for November, Messrs. Mead and Glass respectively continue their valuable articles on 'Orpheus' and 'Early Christianity and its Teachings.' These articles deal with the first origins of the Christian religion, on which are becoming concentrated just now all the telescopes and microscopes of Biblical critics; but had the Bench of Bishops to reply to these articles from the present orthodox point of view, there would be considerable chewing of episcopal pens and rubbing of episcopal chins. What a blessed gift to man is the power of ignoring what it would be inconvenient to notice!

From her 'Watch-tower,' Mrs. Besant sends a few well-directed arrows at Mr. Maskelyne, which seem to hit others as well, but she is at pains to explain that she is not aiming at Professor Lodge.

'An Astral Experience' is an astounding story of a Theosophist who, one night, when he was asleep, was called out of his body by 'that GURU whom I love and revere above all else in the world.' 'That Guru,' however, seems to have been playing his Chela a trick on this occasion, for he forthwith left him in the lurch. The Chela found himself standing on a low, sandy island in a river that flowed by the house he was then sleeping in, and beside him stood 'the form of a dearly-loved female relative who passed from this life some six years ago,' but who (of course) turned out to be a mere 'shell.' The dreamer found himself surrounded by frightful forms of the regular mediæval-demon kind. 'Ichthyosauri, plesiosauri, prodigious batrachians, gigantic cuttle-fish, sea-spiders twenty feet high, cobras of the size of the mythical sea-serpent, monsters shaped almost like some huge bird yet obviously reptilian in character, ghastly, bloodless creatures like enormously-magnified animalcules,' &c., passed in procession before his horrified eyes. All this he stood like a man; but the last beast, more dreadful than all the rest, made straight at him with a huge open mouth. His courage did not fail him, however; for had he not read in 'The Secret Doctrine' that when a Theosophist is about to be devoured by a 'dragon' in a nightmare he has but to exert his will power? The dreadful beast could not touch the heroic Chela, but he let drop some 'loathsome slime' upon his feet—the poor beast's mouth evidently watered for the toothsome Theosophist! Then the whole vision vanished, and the Chela awoke and found himself in his bed, with some horrid red viscous slime on his feet and a lotus blossom laid upon his breast. Next day he swam out to the island and found two solitary, but deep, footmarks in the sand where he had stood. One would think that anyone in his senses would have carefully collected that precious red viscous slime, for the saliva of an astral dragon would be invaluable in this proof-demanding generation; but no! our gifted Chela washed it all away in the river, and did not even take the trouble to get anyone else to go and look at the two deep footprints! But far more astonishing than even the dreadful slime is the fact that the editors (Mrs. Besant and Mr. Mead) append a note to the article saying that 'The above is a record of a real experience . . . the writer is well known to us, and his word can be trusted.'

Mrs. Besant has also an illustrated article on 'Occult Chemistry,' the value of which would be simply inestimable were its assertions in any way verified or verifiable. It deals with the constitution of the chemical atom, which certain anonymous occult students are supposed to have analysed out to four degrees of etherisation by means the nature of which is not even hinted at. It is supposed that if our present microscopes were made a million times more powerful, it might be possible to distinguish an atom, but the astral eyes of these students perceive the atom fully a thousand times larger still. We are perfectly willing to allow that there may be, must be, a state of consciousness in which physical size counts for nothing; but surely anyone claiming to experiment with matter while he is in that state of consciousness should tell us who he is and how he works, if he wishes us to treat his descriptions with anything but a smile. Suffice it here to say that, according to these students, who seem to be altogether 'superior persons' in their own line, there are four degrees of etherisation, which, with the three known degrees of solid, liquid, and gaseous, make the seven stages of matter demanded by Theosophical principles. The atom is an egg-shaped body, filled with smaller bodies grouped in various ways, and electrified variously, and all in intense motion. In the different degrees of refinement the

grouping and the motions vary. These statements do not correspond with the analysis of the atom made by the Kabbalists, and lately verified by Keely, of 'Keely Motor' fame.

As Mrs. Besant's object in publishing these curious researches is, partly at least, to claim priority in them for the Theosophical Society, we quote here a paragraph sufficiently long to give our readers a fair idea of the claim made:—

The next substance investigated was oxygen, a far more complicated and puzzling body; the difficulties of observation were very much increased by the extraordinary activity shown by this element, and the dazzling brilliancy of some of its constituents. The gaseous atom is an ovoid body, within which a spirally-coiled, snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The snake appears to be a solid rounded body, but on raising the atom to E_1 (the first degree of etherisation), the snake splits lengthwise into two waved bodies, and it is seen that the appearance of solidity is due to the fact that these spin round a common axis in opposite directions, and so present a continuous surface, as a ring of fire can be made by whirling a lighted stick. The brilliant bodies seen in the atom are on the crests of the waves in the positive snake, and in the hollows in the negative one; the snake itself consists of small bead-like bodies, eleven of which interpose between the larger brilliant spots. On raising these bodies to E_3 , the snakes break up, each bright spot carrying with it six of the beads on one side, and five on the other; these twist and writhe about still with the same extraordinary activity, reminding one of fire-flies stimulated to wild gyrations. It can be seen that the larger brilliant bodies each enclose seven ultimate atoms, while the beads each enclose two.

For what happens at the stages E_2 and E_1 we must refer our readers to the pages of 'Lucifer,' merely remarking that as atomic movements are generally supposed to take place at the rate of millions of millions of vibrations a second, the astral eyes of these 'students' must be able to set time at defiance quite as much as space.

Turning to the 'Theosophist' for November, we find 'Old Diary Leaves' taken up in great part with a reprint from an early 'Theosophist' of an interview with Swami Dyanand, a great Hindu theologian. Soon after their arrival in India 'the Founders' interviewed and catechised this holy man about Yoga, Mahatmas, &c.; but not in a very docile spirit, it seems; for the Swami stated most emphatically that before practising Raj Yoga (or the control of the mind) it is necessary to become perfect in Hatha Yoga (or the control of the body), both being exercises of the will. The Theosophical 'Masters' say that Hatha Yoga is not necessary; but Swami Dyanand replies that when anyone can do without it, he must have practised it in a former birth. Colonel Olcott, of course, sides with his Master, although, as he tells us, all orthodox educated Hindus whom he has met take the other view; for, he says, 'it is not so clear to me that I have ever had to sleep on pointed spikes, or hang by my heels, or sit between fierce fires,' which are simple Hatha Yoga exercises.

P. C. Mukherji (Archæologist) continues his 'Antiquity of Aryan Civilisation,' showing that all cosmologies must, from their great similarity, be derived from one source, which source must be the Aryan.

Another Mukherji (Rajendralal, M.A., B.L.), in an article called 'A Retrospect of A. B. and Her Teachings,' pours rather extravagant adulation over Mrs. Besant, in true Hindu fashion. We are pleased to know that Mrs. Besant does not utterly extinguish the poor Hindu with her greatness: 'Her presence does not overwhelm us with its colossal mightiness, but on the contrary, our mind expands, and expanded by the genius of the spot it becomes colossal.'

The other articles in both 'Lucifer' and the 'Theosophist' are fairly up to the usual mark.

THE RIVIERA.—A gentleman (Spiritualist), going to spend the winter at the Riviera, would be glad to have an introduction to any Spiritualists, either at Nice or Hyerès. Address 'Riviera,' care of Editor of 'LIGHT.'

A NOVELTY in magazine attractions is promised in the December number of the 'Windsor Magazine.' This will be a specially printed and illustrated novel, by Dr. Conan Doyle, entitled 'A Study in Scarlet.' The story, which will be given away with each copy of the 'Windsor Magazine,' was the first of the famous 'Sherlock Holmes' series, and fills sixty-four pages. The volume can only be otherwise obtained for 3s. 6d. With this separate book, the contents of the December 'Windsor Magazine' reaches the extraordinary total of 224 pages.

MR. THEOBALD AND THE LIBERATOR PROSECUTIONS.

BY R. M. THEOBALD.

As the name of Mr. Morell Theobald has been for many years very closely connected with the ideas and facts of which 'LIGHT' is the advocate, I think that some reference to the results of the Balfour prosecutions, so far as he is concerned, will not be unacceptable to its readers.

First of all, let it be noticed, as a matter of congratulation to us all, that the high character and well-established reputation for honour and integrity which Mr. Theobald has borne for fifty years of City life, have not been in the least degree injured by this terrible business. I have looked through as many journals as I could procure, in the expectation of finding some injurious reflections on him personally. *Not one such has come under my observation.* Without a single exception, so far as I know, the Press comments refer to him with kindly commiseration and respect. In fact, so far from having *lost* his fair repute, it has gained immensely: the whole proceedings have even advertised his merits and vindicated his character. The speech of the Judge in sentencing him might be used as a testimonial if he were seeking a position of trust. The Judge spoke of his 'high influence and reputation,' of the 'good impulses of his heart,' and of his upright principles, and commended the mode in which they had found expression. The only blame he found was that his action in resistance and remonstrance, and final separation from his colleagues, was too long delayed; and this, surely, is a matter involving many private and prudential considerations which cannot easily be brought into fixed relations with dates and circumstances. Mr. Theobald will, in due time, return to his friends; and then he will, I venture to say, see no averted looks, he will hear no word of reproach. He will resume his place, and his welcome in society—he will take up his old habits and pursuits; he will front the world without shame or abasement. So far as I am concerned, I am more proud of my brother than ever. I knew he was a God-fearing, God-loving, God-worshipping man, and my reverence for him is not lessened, but deepened. During the long and agonising period of suspense he has maintained an unbroken composure, sustained and fortified partly by a proud consciousness of his own integrity; partly by pious resignation to the discipline of Divine wisdom and goodness; partly by the unfailing love and confidence of all who know him, either in private life or in business; and partly by a hope, never surrendered, that some mode of deliverance would arise. And I venture to say that that deliverance has arisen—not in the shape we could have chosen, but in the discovery that the worst that could come has come, and that that worst is quite endurable, and even welcome, as bringing to a period a long and wearisome term of suffering. When I saw him after judgment he was full of good content, and even cheerfulness, persuaded that he could easily bear the remaining troubles, and that the last sorrow was not the heaviest.

Let me add that I believe Mr. Brock comes out of this ordeal with untarnished honour. I do not pretend to understand all the complicated commercial aspects of the case; few outsiders do. I only record personal impressions and knowledge. But I know that Mr. Brock has a most winning and genial personality, and is loved and trusted by all who know him. His counsel took the most unusual and, I believe, almost unprecedented course of personally vouching for his 'honourable and straightforward' character, as a result of three years' constant and intimate association with him. And the most noble and heroic incident in the whole case was when Mr. Brock, speaking through his counsel, Mr. Marshall Hall, took upon himself the responsibility of all those transactions in which he and Mr. Theobald were jointly concerned, even though by doing so he aggravated his own inculpation. When I shook hands with Mr. Brock, after all was over, I did not know that this had been said; for, wedged in the dense crowd, I heard very little that fell from the lips of either the counsel or the Judge. Had I known it, my greeting would have been warmer even than it was, and for this I claim for him the honour and admiration of all who can be touched by generous and self-sacrificing goodness. Note also this most important consideration: Mr. Brock was, during much of the time covered by the Liberator history, a clerk and a subordinate; and it must be remembered that the mental habits of subserviency and obedience proper to a subordinate position are likely to remain for a long time after a higher standing has been attained, especially when the environments are unchanged.

The fact that men of good character were thus associated with one of the most disastrous and discredited commercial scandals of recent times may well prompt serious reflection. There must be a defect in the laws regulating such transactions which, for the sake of all concerned—the victims of commerce and the victims of law—ought to be remedied. No blame would have ever reached these men if their enterprises had succeeded. We know that *Prosperum et felix scelus virtus vocatur*, and that Cæsar, the 'most excellent spirit of the world,' if his glory ebbs, may easily fall into rank with Cataline. The judgments of the world take their complexion from the smiles or frowns of fortune. Let this be remembered when Balfour is judged. In sorrowful kindness let us say, as he descends to his living tomb:—

Forbear to judge, for we are sinners all.
Close up his eyes and draw the curtain close;
And let us all to meditation.

On reviewing the trial, I may say that my brother's conviction came as a surprise to all who understood the case, even to the opposing counsel. One of them, while the jury were deliberating, said to my brother's counsel, 'Your man is safe; they cannot convict him'; and afterwards, when judgment was pending, the same very capable and enlightened expert said, 'Your man will have a very light sentence.' Doubtless the principal offender served as a scapegoat to the rest, and bore the penalty which, if he had not appeared, would have been to some extent distributed among the others.

Moreover, I cannot but feel that Mr. Marshall Hall's claim that the previous investigations in liquidation ought to have prevented criminal proceedings on the same matters, was a thoroughly sound argument. Even if the previous legal inquiries did not cover the whole case, they were intended to do so, and might have comprehended everything; and the immunity consequent on the civil inquiry ought to extend far beyond the matters immediately presented. Else it might be very possible for an astute and designing president in the civil process to make his own selection, bringing forward the lighter points for the liquidation inquiry, and reserving the more damaging for prosecution. This is how the case presents itself to my crude and uninstructed legal perceptions; how it may appear to lawyers I cannot say.

One other comment I will make. I believe myself that my brother ought to have been acquitted, and that the finding of the jury was erroneous. But what could one expect from a jury composed of five publicans, two tailors, a greengrocer, a bookseller, and such small tradesmen? Doubtless very worthy men and quite capable of managing their own concerns, but entirely unacquainted with large financial operations, and easily misled by their unavoidable ignorance. If their experience would enable them to calculate the discount on a £5 bill with such approximation to accuracy as is usual when the difference between discount and interest is ignored, how could it qualify them to judge of business details relating to large estates, enormous sums of money, and years of waiting and nursing and management? I am sure that if I were empanelled for the trial of such a case, I should beg to be excused on the ground that my life pursuits had not qualified me to comprehend all the intricacies and complications of these vast commercial operations. In these cases, the jury system is hardly satisfactory; it would be better to bring them before a mixed commission of inquiry, constituted by legal and commercial experts, very carefully selected.

CAN THOUGHT BE PHOTOGRAPHED?

The brief remarks in 'LIGHT' on this matter are deeply interesting. I have often thought that many of the curious shadowy figures occurring in photographs might have been projected there by the thoughts of the sitters, and now Mr. Rogers' experiments go to favour this idea. You ask 'Why two postage stamps should have appeared instead of only the one thought of?' That might be easily accounted for by the two figures being the result of two independent thoughts.

I think Dr. Bowhay's attempted explanation is logical, and I would add that just as the 'electric accumulator,' on the current being reversed, yields back the electric deposit it has absorbed, so the brain, which *passively* receives the impression of figures, may, in response to *positive* will-thought, do likewise.

I should be obliged if anyone would be so good as to send me a copy of the 'Amateur Photographer' in which the experiments are given in detail.

Fieldhead, Wimbledon-park.

GEORGE WYLD, M.D.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

'The Mediumistic Diathesis.'

SIR,—I am glad to be corrected about the term 'diathesis' as applied to mediums. Personally I object to it, for I do not at all consider that sensitiveness to psychic impressions is a malady; on the contrary I regard it as a development of human nature. Still I think that it is a universal experience that those in whom that development is as yet observed are ailing in some way; and that I think is acknowledged by most authorities on Spiritualism. I will quote only one of those authorities, whose name will appeal to the readers of 'LIGHT.' In her 'Art Magic', Mrs. Hardinge Britten says:—

It is a significant fact, and one which should commend itself to the attention alike of the physiologist and psychologist, that persons afflicted with scrofula and glandular enlargement often seem to supply the pabulum which enables spirits to produce manifestations of physical power. Frail, delicate women—persons, too, whose natures are refined, innocent, and pure, but whose glandular system has been attacked by the demon of scrofula—have frequently been found susceptible of becoming the most remarkable instruments for physical demonstration by spirits.

Your readers will no doubt be able to recall other authorities, who connect mediumship with epilepsy and other conditions of the constitution which undoubtedly deserve the designation of 'diathesis,' but my object is not to uphold that view, for I regard the connection as accidental, but to excuse the use of the term.

Max Nordau's weak point is that he mistakes any variation from the common-place as a sign of 'degeneration,' and I do not wish to fall into the same mistake. No doubt the first monkey that was born without a tail must have been regarded as an incomplete and degenerate creature by its associates—yet he was a stage nearer the angels! RICHARD HARTE.

Eusapia Paladino at Cambridge.

SIR,—Perhaps you will allow me a few words suggested by a 'Note by the Way' in your issue of November 30th. The writer says, 'We have just been reading eleven pages of the harrowing of Eusapia at Cambridge. We wonder the wretched woman did not go insane.' What is thus described as 'harrowing' consists, as the reader will see, simply of a careful record of what occurred under tests, all of which Eusapia permitted, and most of which she herself suggested or imposed. If it is to be forbidden not only to impose any tests to which a medium raises objection, but even to observe carefully the effect of such tests as the medium permits, it will be impossible to obtain any evidence to phenomena of this type which can satisfy reasonable men.

The 'Society for Psychical Research Journal,' to which allusion is made, contains also the following sentences of mine, in reply to a letter of Mr. Page Hopps:—

Eusapia Paladino stayed in my house for seven weeks, and we held twenty sances; the persons present being from time to time varied, and including several men of high eminence in the scientific world. During all that time Eusapia persistently threw obstacles in the way of proper holding of the hands; she only allowed for a part of the time on each occasion the only holding of the feet which we regarded as secure—i.e., the holding by the hands of a person under the table. Moreover she repeatedly refused any satisfactory test other than holding. Generally we endeavoured to make the holding as good as she would allow us to make it; although towards the end we occasionally left her quite free to be held or to hold as she pleased—on which occasions she continued the same frauds, in a more obvious manner. The frauds were practised both in and out of the real or alleged trance, and were so skilfully executed that 'the poor woman' must have practised them long and carefully.

Most of the regular sitters were, in fact, at first disposed to believe the phenomena genuine, and sympathy and encouragement were certainly not lacking. With the exception of a few days of trifling ailment, Eusapia was in good health all the time, and appeared to be very much at her ease, quite happy, and very unwilling to leave us. Since she was going to a group of investigators in France on leaving us, I considered it my duty not to interfere with their investigation by making known our discoveries in any complete way to Eusapia herself. We frequently, however, explained both to her and to 'John,' her alleged control, the defects in the holding and in the other conditions allowed, but with no re-

sulting benefit—only accesses of 'John's' real or pretended anger, and gradual diminution of phenomena of any kind.

Perhaps these last sentences have escaped the notice of the writer in 'LIGHT.' It is plain, at any rate, that attacks upon our treatment of Eusapia, made after fully noting this passage, are not likely to be of a character to which it will be useful for me to make formal reply. My reason, indeed, for noticing the 'Note by the Way' above quoted is not of a controversial but of a practical kind. I fear lest words like those,—written, I doubt not, with no calumnious intent whatever, but simply in ignorance of the *modus operandi* of the persons concerned,—may tend—if no protests be made—to deter genuine sensitives who may be disposed to allow one of our group to witness their supernormal powers. Such sensitives, I trust, have never encountered from any of my colleagues in this Cambridge inquiry anything but courteous openmindedness, and cordial gratitude for any addition to our knowledge which they have enabled us to make. I may add that Eusapia herself, writing recently to Mrs. Myers, in full knowledge of the result of our investigations, declares in warm Italian phraseology that she will never forget the kindness and hospitality which she received when with us. Take it, if you will, that such expressions prove mainly the forgiving character of Eusapia; yet they seem hardly consistent with your contributor's wonder that 'the wretched woman did not go insane' from her 'harrowing at Cambridge.'

Leckhampton House, Cambridge. FREDERIC W. H. MYERS.
November 30th, 1895.

The Mystery of Miss Diana Vaughan.

SIR,—Your correspondent, 'J. L.', has been at some trouble with the view of assisting me, for which I thank him; but he is under a misapprehension. Wood's 'Athenæ Oxonienses' is not, as he says, 'the work referred to'—the Register of the University. I was already in possession of the particulars quoted by 'J. L.' from the former work, but I wanted the date of the Thomas Vaughan's matriculation in the 'Register,' which is official, and not yet complete. There is, however, no doubt that 1638 is the year. I am informed that Wood's 'Athenæ' may be absolutely relied on, and I find the date there given repeated in another work of authority—the 'Alumni Oxonienses.' I can hardly understand how it was possible for 'J. L.' to overlook the distinction between the two works—Wood's and the 'Register'—seeing that I quoted the date, 1638, expressly from Wood, and said expressly that the 'Register' had not yet come down to that year.

Madame de Steiger's suggestions are worthy of all attention; but as regards the hinted possibility of Starkey having passed himself off for his master, Eirenæus, one does not see why, if the latter's name was not Vaughan, Starkey should have assumed that name. That some Vaughan, really an ancestor of Miss Diana Vaughan, made the confusion between Eirenæus and Eugenius, and manufactured a pedigree from the latter, is quite possible (according to Miss Vaughan, the statement comes from her great-grandfather). This is supposable, because we know that as early as 1741 Dufresnoy made a similar confusion, and the alleged date of birth—1612 for 1621—might, perhaps, be an accidental transposition of the two last figures. But then we have also to suppose that the pseudo-Eirenæus forged a manuscript from the print of 'Introitus Apertus' for the purpose of carrying out the deception, and for the sake of the Luciferian interpretation to be attributed to Eirenæus. For the existence of such manuscript cannot be in question, if Miss Vaughan's own good faith is to be upheld.

However, the fifth number of her 'Mémoires' should be out in a few days, and as I have sent her, through her publishers, 'LIGHT' of November 16th, and a letter subsequently printed concerning her, I await with curiosity to see if she takes any notice, or vouchsafes any explanation, of the question raised. I may add that I purposely refrained from mention of the 'astounding' statements of Miss Vaughan concerning Eirenæus (her supposed ancestor)—and they include one even more astounding than the 'pacte'—because I did not wish to introduce any element of *a priori* incredibility which might prejudice a question depending primarily on ascertained dates and particulars. C.C.M.

SIR,—The confusion between Eugenius Philalethes, i.e., Thomas Vaughan, and the 'anonymous Cosmopolite,' i.e., Eirenæus Philalethes, is not only very old and very general, but is in most cases very excusable. Nor has the last word

by any means been said upon the subject. The whole question is really more intricate than quite appears in the article under the above heading which is published by your valued contributor, 'C.C.M.' in 'LIGHT' of November 16th. All authorities agree that Thomas Vaughan was born in 1621, so that the lady who claims to be his descendant is most certainly in error when she fixes that event at the date 1612. But she is more in error than appears from the article of 'C.C.M.' Why did she choose the year 1612? Because that is supposed to be the year in which Eirenæus Philalethes was born. Now, I went very carefully into this question some time ago, with the result that the true date was 1622-23. The sole source of information is the 'Introitus Apertus,' and the question turns upon the reading of a certain passage: 'I being an anonymous adept and lover of learning . . . decreed to write this little treatise . . . in the year of the redemption of the world, 1645, and in the twenty-third year of my age.' So translates the original Latin edition of Langius, published at Amsterdam in 1667. But for *anno vigesimo tertio* a number of later editions read *anno trigesimo tertio*, 'the thirty-third year.' There is no doubt that the reading of the original impression corresponds with the MS. from which it was printed, because the preface of Langius lays stress upon the tender years of the adept. In the second case 1612 would be a correct date, and it is a date that has been mentioned by many writers, notably by Louis Figuier, and by myself, when I blundered sadly over the whole question in 'The Real History of the Rosicrucians.' So that Miss Diana Vaughan is mistaken in fixing 1612 under any circumstances, and whether Eirenæus is to be identified with Eugenius, or distinguished from him. As to this point itself, I think that they ought to be distinguished. Both were born almost in the same year; both drew attention to their youth in connection with their occult knowledge; at the same time they differ radically in their writings. The one is an avowed follower of Cornelius Agrippa; the other never names him. The one is a bookish man, and parades somewhat the variety of his erudition; the other quotes little, and from a different class of authorities. The one excuses his style by the fact that he is not well versed in English, i.e., he was a Welsh-speaking man out of Newport; the other boasts that he is English. And then there is the paramount question of style, with all those differences which escape analysis and lose force in enumeration, but are at the same time very real. Finally, Eugenius is, in the main, transcendental and mystic, and his chemistry in the main is mystic chemistry; while Eirenæus, *pace* Miss Diana Vaughan and the Luciferian interpretation on the margin of the autograph MS., is a material alchemist.

I have just obtained from Paris the particular issue of the 'Mémoires d'une Ex-Palladiste' which contains the information about Eirenæus and the printing of the 'Introitus Apertus.' Should the writer ultimately prove to be the Mrs. Harris of Freemasonry, her mixed pedigree would be appropriate. If otherwise, her Palladian parents and Satanising uncles, described as her early preceptors, must have foisted on her a bogus ancestry as well as a reversed divinity. The points are too long and too technical to discuss in your columns, but whenever an opportunity offers I shall be able to show that her narrative is partly a gross confusion and for the rest fictitious. I will only say at present that the MS. from which the 'Introitus Apertus' was first printed was in the possession of the editor (Langius); it was not sent to press by the author, nor does it appear that the editor and author were acquainted 'as to their persons.' As to the Archbishop Laud episode, it is too utterly stupid to pass muster even as the account of an English event by the writer of a French penny dreadful. Miss Diana Vaughan will do well to indicate as soon as possible that her genealogy is to be 'read with an interpretation.'

The thanks of all your readers who are also students of Masonry in its mystical aspects, are due to 'C.C.M.' for having directed attention to the revelations of Dr. Bataille and Miss Diana Vaughan, whatever may be the ultimate verdict in either case. Of Dr. Bataille, in particular, the claim is one which it seems to me cannot be dealt with after a little study or in a short space. I have obtained his two enormous volumes from Paris, and am reading them gradually with great care. While they contain much which can only be adequately dealt with by high-grade Masons, there are at the same time a multitude of points open to the investigation of any thorough student, and it is on these that his general credibility or otherwise will largely

depend; questions of mere history and topography, matters of date and place, and, if it may be mentioned in such a connection—for it has been a little out of sight—the limit of possibility, even in the theurgic domain and under the supposed auspices of 'Le Diable au XIX^e Siècle.'

I should like to express my full agreement with 'C.C.M.' as to the extreme unlikelihood of the Jesuit hypothesis. Assuming for the moment the abundant sincerity of Dr. Bataille, his evidential value is minimised by a credulity which sees diabolism everywhere; do not let those who would unmask him fall into a parallel fatuity and behold the Jesuit everywhere.

Let me add, in conclusion, that 'C.C.M.' or any other person, however influential, is unlikely to persuade an English publisher to issue a translation of Bataille's formidable enterprise, so that the hope expressed by 'Africanus Theosophicus' is not likely to be fulfilled literally. But when all the evidence has been sifted something may be attempted in another direction which will meet the need of English readers.

ARTHUR EDWARD WAITE.

Spirit Photographs.

SIR,—I am glad to learn that my suggestion of an exhibition of 'Spirit Photographs' is being realised through the public spirit of Mr. H. Hunt, at 113, Edgware-road, London, daily from 10 till 7—freely, I trust. With the object of fully testing the authenticity of the photographs, and in the hope of having some of them identified as friends or relatives who have left this life, it seems very desirable that Mr. Hunt may not only invite such photographs to be sent to him for exhibition, but to have the latter remain open as long as seems useful, within his convenience.

When freer from work in furtherance of the main purpose of the knowledge of the personal immortality of the race, or equal to the diversion, I could narrate some well attested experiences which seem to prove that the mediumship of personal strangers is, at least sometimes, needful to the manifestation of those of the spirit realm we may most desire to have communication with, or to have their presence made visible to us by. Does it so not seem probable that similar conditions may be required in spirit photography—if the unseen by the physical eye can be photographed—and that Mr. Hunt's kindness should receive the fullest support, and elicit the most searching inquiry?

A. C. SWINTON.

SIR,—In your 'Notes by the Way' in last week's 'LIGHT,' I note your remarks in regard to Mr. 'Z.' and beg to state that they have a great interest for me, inasmuch as they convey an element of doubt as to the genuine nature of spirit photos taken through his mediumship. I will, however, as briefly as possible, place my case before you, being only wishful for truth at all costs, as I am quite sure you are yourself.

I heard of Mr. 'Z.' through friends in the Spiritual movement, i.e., Spiritualists, and went to him in October. I forget the exact date, but I went two or three times before I got a sitting, and when I did the upshot was that I obtained a very good result. I should state that I did not use any tests whatever, nor did I give Mr. 'Z.' the slightest clue as to the spirit whose photo I hoped to obtain, neither did Mr. 'Z.' ask me anything of the kind. On receipt of the photo I at once saw my dear wife, who passed over nearly three years ago. I assert that it is she, and I ought to know. I have shown it to her brother, who also asserts that it is his sister (he is a non-Spiritualist); I have shown it to my little daughter, thirteen years of age, who at once said: 'Why, it is like mother!' (I had said nothing to her); and I have shown it to my own sister (a non-Spiritualist), who, I think, regards my exploration of Spiritualism with some misgivings, and she writes me: 'The resemblance to dear Lizzie is very remarkable.' I have also shown it to some Spiritualistic friends, clairvoyants, who at once say that it is the same lady they have often seen with me. And, finally, I have received a letter through Miss Caroline Pawley, of 9, Keith-gardens, Uxbridge-road, the well-known automatic writer, in relation to this same photo. I am quite aware that the same figure I obtained has appeared on other plates taken by Mr. 'Z.' in one case a lady sitter, and in the other the Rev. J. Page Hopps. I do not profess to explain, but there is some light thrown upon it in 'Julia's' explanation in the last issue of 'Borderland.'

To sum up, I will only say that I shall be pleased to forward you the spirit photo in question, together with two photos taken

in earth life at different periods, for your calm and impartial judgment, if you will, in your next issue, express a wish to that effect, surmising, of course, that whatever your verdict may be, you will return them to me after inspection. I am sure you will be just, as I do not forget the kindly treatment I received at the office of 'LIGHT' nearly three years ago, when the bereavement was fresh and when I was so distracted with grief that I longed to know whether 'LIGHT' could help me or not to get tidings of her who loved me so tenderly and so well. E. HUMPHREY.

[By all means send the photographs; we should like to have the opportunity of comparing them.—ED. OF 'LIGHT.']

Spirit Photography—An Exposure.

SIR,—A short time ago I became interested in spirit photography and, as a result, determined to make a thorough and impartial investigation of the same, previous to fully accepting it. My first experience was a heated discussion among Spiritualists and others. One of the number (to whom I had shown some specimens of spirit photos) was so much exasperated that he offered a sum of £10 if the photographer could furnish him with conclusive proofs that any of them were genuine, and called upon him prepared to carry out his offer, to which the photographer replied that he had never upon any occasion taken a spirit photograph of any description, at the same time admitting that it might be possible to reproduce, from photos of deceased friends, copies purporting and representing to be genuine spirit photographs. This latter statement was to me a great surprise, and I determined to watch his (the photographer's) subjects more closely, since he had on several occasions been commissioned to execute ordinary copies of my deceased brother's and sister's photos, with strict injunctions not to allow any other person to have a copy.

The result of my observations was as follows:—

I had occasion to call upon a well-known public Spiritualist, last week, when to my utter surprise and disgust I found adorning the walls of this unnatural sanctum a so-called spirit photograph of my deceased sister, which I readily recognised as being produced from the copy entrusted to the photographer's care.

It has since transpired that the copy of my deceased sister's photo was sold and reproduced in 'spirit form' without the slightest knowledge of any member of the family.

Upon learning the facts of the case, my father immediately communicated with him and ordered the removal and return of the photo, which was sent torn in six pieces, as also were several others. But we had no difficulty in piecing it together for close examination, when we found that the 'shadow' or 'halo' round the head and face had been produced by the clumsy addition of something resembling white paint. Having discovered and clearly proved that in this case there is deception and fraud, I would in fairness state that I am not condemning all, as I have no means of ascertaining in all cases.

But, having had ocular proof of practised fraud in the one case, I am bound, as an impartial observer, to thoroughly lay bare the fact and expose it fully.

All the details which are here disclosed I am fully prepared, in my own individual capacity, to stand by and to prove every word I have written to the hilt.

The photograph which is in my possession can, if so wished, be examined by the Editor, by making an appointment with me, as an additional verification of the above.

62, Queen's-road, Bayswater. G. H. VINCENT GODDARD.
November 30th, 1895.

Curative Mesmerism.

SIR,—It is with great pleasure that I take my pen to answer Mr. W. H. Edwards. But before I consider his main questions, it will be as well to state my own attitude in regard to the proposed combination which I put forward. This, I think, the proposal itself will partly convey, but I will here definitely say that my position is one of absolute impartiality to the individual belief of each group of psychological operators (pardon the term), which I mentioned in my first letter. I hold that it is only by one and all adopting this impartial attitude that truth will be arrived at, and, besides, without impartiality, combination is impossible. Therefore, I would ask that individual beliefs and opinions be put aside. The question at issue is not as to the spirituality or otherwise of hypnotism, or animal magnetism—call it what you will—but as to the desirability of combination among practitioners of the science from all points

of view. When that end is obtained, each group of opinions can be discussed in a proper manner, and the truth or falsity of them placed clearly before the world.

Mr. Edwards asks me to state why the establishment of such a society is *immediately* necessary, in the first part of his letter; yet, strange to say, he answers a portion of the question himself in another part of his communication. To use his own words, referring to hypnotic treatment, 'They are exerting every endeavour to make it an offence against the law, if practised by other than medical men.' What better reason for my use of the word 'immediately' than this one alone?

Referring to his question as to the distinction between the *rationale* of the hypnotic, mesmeric, and magnetic practitioners, this would seem to imply that he is ignorant of what is known as scientific research into mesmeric phenomena which has taken place of late years, in all parts of this hemisphere at least, the consequence of which has been a series of explanations as to the causes of the phenomena in question, resulting, of course, in groups of scientists adopting different theories. But, as space will not permit of a discussion on the proper use of the word 'hypnotism,' I must refer Mr. Edwards to page 13 of Braid's 'Neurypnology' for its correct application. The modern use of the term, as he himself admits, also implies magnetic or mesmeric treatment.

Like him, I also write from a profound sense of public duty; and my proposal is to enable the said public to discriminate between that which is truth and that which is not; also to help them to retain this birthright of all men. What more does Mr. Edwards require? A. W. LAUNDY.

Modern and Biblical Materialisation.

SIR,—In your issue of November 30th, 'Aitcha Hai' asks, Are the Biblical and modern materialisations similar in kind?

To me they seem absolutely distinct. The Biblical professes to belong to a Universal Society of Intellects, the Ruling Society of the Universe; the other, at best, appears to belong to a low class of Earth psychic forces, as absolutely shut out of and as ignorant of the Universal as we are.

Enjoyable Immortality must depend on the Ruling Powers.

Our passing into another stage of existence could no more prove true Immortality than a caterpillar turning into a butterfly proves it.

Why your columns are closed to any discussion of the Higher or Universal Orders of Intellect I cannot conceive, except that mediums and furniture dancing might become secondary matters. REJECTED.

[Our columns are *not* closed to the discussion of the question to which our correspondent refers, if conducted in intelligible terms. We published letters from 'Rejected' some time since, but he did not then seem to be able to make his meaning sufficiently clear to interest our readers.—ED. 'LIGHT.']

Appeal for Help for Lottie Fowler.

SIR,—Will you kindly allow me a little space in 'LIGHT' on behalf of a well-known medium, Lottie Fowler, of Baltimore, Maryland, U.S.A., who tells me of bad times for three years past; that she is ill, dreadfully in debt, and alone in the world, all gone to the other side? I am quite unknown to her personally, but she told me three or four things which she could not possibly have herself known concerning me.

Trusting these few lines may awaken the sympathy of the many true, kind friends she tells me she yet has in England.

149, Chesterton-road, Notting Hill, W. C. F.

TO CORRESPONDENTS.

Communications necessarily deferred: From Robert Cooper; James Coates; Rev. W. R. Tomlinson; 'Probitas,' &c.; Rev. J. G. Ouseley; S. K.; T. W.; Dr. A. W.; and others.

MR. F. H. COWEN, whose greatest popular success is undoubtedly his song 'The Better Land,' has gone again to Mrs. Hemans for the words of a Christmas carol specially composed for the December number of the 'Windsor Magazine.'

THE diffusion of these silent teachers, books, through the whole community, is to work greater effects than artillery, machinery, and legislation. The culture which it is to spread, while an unspeakable good to the individual, is also to become the stability of the nation.—CHANNING.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

5, NOTTINGHAM-TERRACE, YORK GATE, REGENT'S PARK, N.W.—On Tuesday last a circle was held and several satisfactory tests were given. Mrs. Spring is expected to be present next Tuesday.—E.G.

CARDIFF, ST. JOHN'S HALL.—On the 1st inst., Mr. Samuel Longville gave an excellent address upon 'Some Common Misconceptions regarding Spirit Communications,' which was much appreciated by a good audience.—E. A.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last Mr. Wallace gave a very interesting address on 'The Mysteries of Mediumship,' which was highly appreciated. He also exhibited some spirit photographs. After the address Miss Marsh successfully gave a few clairvoyant descriptions. On Sunday next, Mr. Emms, on 'The Ethics of Christianity and Spiritualism.' Thursday, December 12th, public meeting, at 8.30 p.m. till 10 p.m., for inquirers.—E. FLINT, Sec.

ISLINGTON, WELLINGTON HALL.—On Sunday last the meeting was conducted by Mr. Jones. Reading or lesson on the Bhagavat Gita, by Mr. Brooks. Address on the 'Religion of Spiritualism,' by Mr. A. M. Rodger, which was highly appreciated. Miss Harris, in trance, spoke on the various phases of control and materialisation. Mr. Harris narrated some wonderful experiences. The room was full, many being unable to obtain a seat. A larger room has been engaged for future meetings, which commence at 7 o'clock punctually. Week-night meeting, Wednesday at 8.—T. B.

SPIRITUAL MISSION, CHEPSTOW HALL, HIGH-STREET, PECKHAM, S.E.—On Tuesday evening last we had an enjoyable circle, and a fair number of new faces, who proved to be earnest inquirers. On Sunday we listened to a beautiful discourse from Mrs. Stanley's control, who urged us to continue to 'fight the good fight,' and pointed out that ample help and guidance would be given by the spirit world, which had increased in numbers as our workers had grown weary. On Sunday next Mr. Evans will lecture on 'Spirit Photography,' and will bring many specimens to illustrate his remarks. This will be a great treat for all Spiritualists. Friends are requested to kindly note this, and give us their support. On Tuesday, open circle, 7.30 p.m.—J. C. JONES, Hon. Sec.

LIVERPOOL, DAULBY HALL.—On Sunday last, Mrs. E. H. Britten in the afternoon replied to ten questions sent up in writing to the chairman. In the evening the hall was crowded in every part to listen to a lecture entitled, 'The Work, Words, and Deeds of Christianity, from the First to the Nineteenth Century,' including the episode of witchcraft. The lecture was a most telling one—delivered in Mrs. Britten's best style, and displayed a keen power of analysis and comprehensive knowledge of ancient and modern history, which rendered the lecture an intellectual treat. Mrs. Britten's discrimination between the teachings of Jesus of Nazareth and those of priestly Christianity was exceedingly fine, and called forth the frequent plaudits of the audience.—WANDERER.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. White discoursed, in an able manner, upon a subject chosen by the audience, 'A Mother's Love.' During his remarks, reference was made to the case of the shepherd of old, who left the ninety-and-nine to seek the one who had gone astray; of a mother who was on a sinking ship, when, the boat being full, she prevailed upon those in charge to make room for her child, while she went down with the ship. Many such instances were cited, all of which were, to the lecturer, indications of the pure and free love of God, which is much in advance of the old and worn-out doctrine of wrath. This is the first time we have had the pleasure of hearing this gentleman at Forest Hill, but we trust ere long to have him with us again. On Sunday next, at 7 p.m., Mr. R. Beel, subject, 'Man's Spiritual Condition,' when we hope to see a good attendance.—J. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, before a numerous audience, Mr. T. Everitt spoke on 'Direct Writing,' and, although far from well, he succeeded in deeply interesting all. It is indeed a privilege and a pleasure to have such evidence of the continued energy of this grand worker in the cause of Spiritualism. Mr. Sherman, by request, sang 'Be Thou with me' (Hiller), his beautiful rendering of this solo being fully appreciated. At the close of Mr. Everitt's address the following resolution was submitted to the meeting and carried unanimously, the whole audience enthusiastically applauding: 'That the Marylebone Association of Spiritualists and friends, assembled at this meeting, desire Mr. George Spriggs to convey fraternal greetings and every token of goodwill and esteem to their honoured co-workers in the cause of Spiritualism—the Melbourne Society of Spiritualists. And at the same time this meeting congratulates the Spiritualists of Melbourne upon having such a noble representative and zealous worker as Mr. George Spriggs, whose great efforts have been of

such lasting benefit to the cause to which he has devoted his life.' On Sunday next, at 7 p.m., Mr. E. W. Wallis (Manchester), trance address, 'Do Spirits Return; If so, what of It?'—L. H.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday next Mr. White will occupy our platform. Mr. and Mrs. Brenchley will be the mediums for next Friday, at 8 p.m. On Sunday last we had an address from Dr. Reynolds, our worthy president, after which we held the half-yearly meeting of our members, Dr. Reynolds taking the chair. The secretary was called upon for his report, which, with the balance-sheet, was then read. The treasurer, Mr. Robertson, gave a very interesting account of the general progress of our society, showing our subscribing members to be one hundred and four, and ten honorary members, and our financial position satisfactory. Mr. Wrench then gave his band report, which was in every way cheering. All our members most sincerely thank the band for their untiring efforts on our behalf, and wish every society could boast of such a band, and as good a leader as Mr. Gozzett. Mr. Breeze, on behalf of Mr. Puttock, gave to the meeting a detailed account of the progress of our library, which is increasing by leaps and bounds. We should be pleased to receive any books dealing with Spiritualism. The president submitted the balance-sheet for the approval of the members, which was carried unanimously.—THOS. MACCALLUM, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last Mr. and Mrs. Brenchley paid us their promised visit. Mr. Brenchley, in opening, gave us, in well-chosen language, an account of the first dawning of his disbelief in orthodox creeds, dating that important event from the first time he heard Charles Bradlaugh at the Hall of Science some nineteen years ago, and he gave us the reasons for his heresy. He also gave a sketch of the career of that much-maligned yet thoroughly honest reformer, and assured us that, however far he may have been wrong in the opinions he then held, he had the courage of those opinions, fearlessly expressing them upon all proper occasions. Mrs. Brenchley, although quite a *débutante* in mediumship, gave some remarkable tests of clairvoyance. Seven spirits out of ten were readily recognised, and (what was considered a remarkable corroborative coincidence) one of them was previously seen by the gentleman to whom the description was given by the clairvoyante. It is easy to predict a brilliant future for this gifted lady. The annual New Year's social festival will be held at the Surrey Masonic Hall on Tuesday, December 31st, at 8.30 p.m. A full programme of songs, games, and dances will be gone through. Application for tickets (one shilling each) to be made to the hon. secretary. On Sunday evening next Mr. Long will give an address on 'Bible Mediums,' at 6.30 p.m., at the Surrey Masonic Hall—W. P.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don. A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Locke street, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Ternano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, Mons. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 115, White Post-lane, Manor Park, Essex; or Mr. W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne (French correspondent). The following meetings will be held at 115, White Post-lane, Manor Park, in connection with the above society, for experiments in the various phases of mediumship:—Sunday, at 11 a.m., Mr. J. Allen, advice to inquirers and members' developing class. Also the last Sunday in each month, at 7 p.m. Monday, reading-room open at 7 p.m. for the study of Spiritual literature; at 8.15 p.m., Mrs. E. Allen, experimental circle for inquirers and members. Thursday, at 8 p.m., Mrs. E. Allen, for members only, the development of mediumship. All meetings free.—J. A.

A SPORTING contemporary publishes the following romantic advertisement: 'A genuine haunted house; one hour north of London, and close to a favourite town; four reception and fourteen bedrooms; stabling, lodge, and park lands. First-class repair. Rent £100.' The ghost may be genuine, but as the property is not for sale, it is clear that the proprietors are not prepared to give scizin of him.—'Globe.'